He next spoke about the entertainment of Muslims in the public service. Time was when qualified Muslims were not available. Such a state of affairs no longer existed. There were many without employment who did not relish the idea of following their hereditary professions because of their education. The Muslims were not fully represented in the public service according to their numerical strength. The appointments were generally confined to prominent communities while the minority communities were ignored. In order to remove this disability, stringent orders should be issued to the heads of all departments that future appointments should be given only to members of the unrepresented communities. Taluk committees should be constituted to watch the action of the officers in this respect. There were several departments where there were no Muslims at all and even in those departments where there were Muslims they were not adequately represented. This inequality should be removed as early as possible. The Muslims already in the public service were not properly encouraged. As an instance in point he referred to the case of Mr. M. A. Baker who, though qualified in Engineering and specially trained for traffic control, was not given any encouragement when the Traffic Branch of the Police Department was organised.

Lastly, the member said that the need for a Muslim officer in the higher ranks of the Judicial Department had been urged, in vain, at several sessions of the Assembly. In the absence of qualified Muslims in the State, members had suggested the desirability of recruiting a Muslim judicial officer from outside but the Government were not for accepting the proposal. When officers belonging to other communities were recruited from outside, there was no reason why Muslim Officers alone should not be so recruited. In order to avoid this contingency in future, qualified Muslims should be appointed as Judges and Munsiffs who could later on be promoted to the higher ranks.

DEWAN'S REPLY: Mr. Khadir, there is no bar to the appointment of Muslims, as such, in any department. All communities are given equal opportunities; and it is hoped that the Recruitment Committee will find some solution which will prevent any more representations of this kind.

I should like to point out that, in this Assembly, there are ten members of your community; in the Legislative Council there are two. So it does not seem that you stand in need of any further concessions there.

157. Needs of the Muslims.

MR. K. A. PITCHA BAVA SAHIB (*Nominated*) urged the need for appointing an additional Mahomedan Inspector of Schools.

The need for promulgating a law governing the *wakf* properties had been pressed at several sessions of the Assembly and on those occasions, the Government had replied to the representations that it was open to the Mahomedan member of the Legislative Council to bring forward a Bill on the subject. *Wakf* properties had been bequeathed

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by charitably disposed members of the Muslim community for the common benefit of the community ; but owing to the absence of a law governing them, many people were utilising the proceeds thereof for their own private ends. If these properties were properly managed and their income applied for the purposes intended, the Government would be saving a large amount spent for the education of Muslims. Even if the Mahomedan member of the Legislative Council did not bring forward a Bill, the Government themselves should introduce a Bill for the purpose on their own initiative.

Separate electorates for Muslims should be created for the Assembly and the Legislative Council. So far as the Council was concerned the Muslims had a chance of being returned only, if at all, from the Commerce and Industry constituencies. This was not enough. They should also be able to be returned from the general constituencies which was not possible under the existing arrangement. Hence there was the need for separate electorates.

There were several Muslim women who were eligible to be voters. If these women also exercised their franchise, Muslims could hope successfully to contest the elections in the general constituencies also. But as the Muslim women observed the *gosha* system, many did not actually vote. Separate compartments should therefore be provided in each polling station for the Muslim women to poll and women presiding and polling officers appointed.

The *Koran* should be removed from courts of law. This was not a new request but had been urged on the Government at several sessions of the Assembly. Swearing was prohibited by the *Koran* itself and it was therefore irreligious to swear by it. Further, the *Koran* should be touched only after ablutions. Copies of the book should therefore be removed from courts.

The Hindus, the Christians and the Muslims were the three chief communities in the State. But the Muslim community was not represented in the public service as much as the other two communities. There were only one Sirkar Vakil and one Magistrate from among the Muslims. Further, according to the rules of recruitment followed by the Judicial Department, a Muslim could hope to be a Munsiff in about ten or twenty years. These rules should be modified so that the Muslims may get the same number of appointments as the Hindus or Christians. Qualified Muslims already in service should also be encouraged by giving them due promotions.

Lastly, the Mahomedan English School at Alleppey should not be reduced to a middle school. The school building was provided by the Lajnat-ul-Mahomedia Association and the school itself was opened as a result of repeated requests and elaborate enquiry.

DEWAN'S REPLY: Mr. Pitcha Bava Sahib, your first two subjects have already been raised. The existing number of Mahomedan schools would not justify the appointment of an additional Mahomedan Inspector. Legislation regarding *wakf* properties must be brought in by a non-official member in the Legislative Council.

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